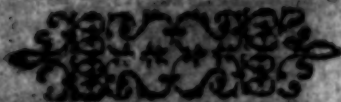


**A brieue Admonition
vnto the nowe made
Ministers of Englande:
Wherein is shewed some of the
fruite of this theyr late framed
sayth: Made by Lewys Euans stu-
dent in Louain. 24. Aug. 1565.**

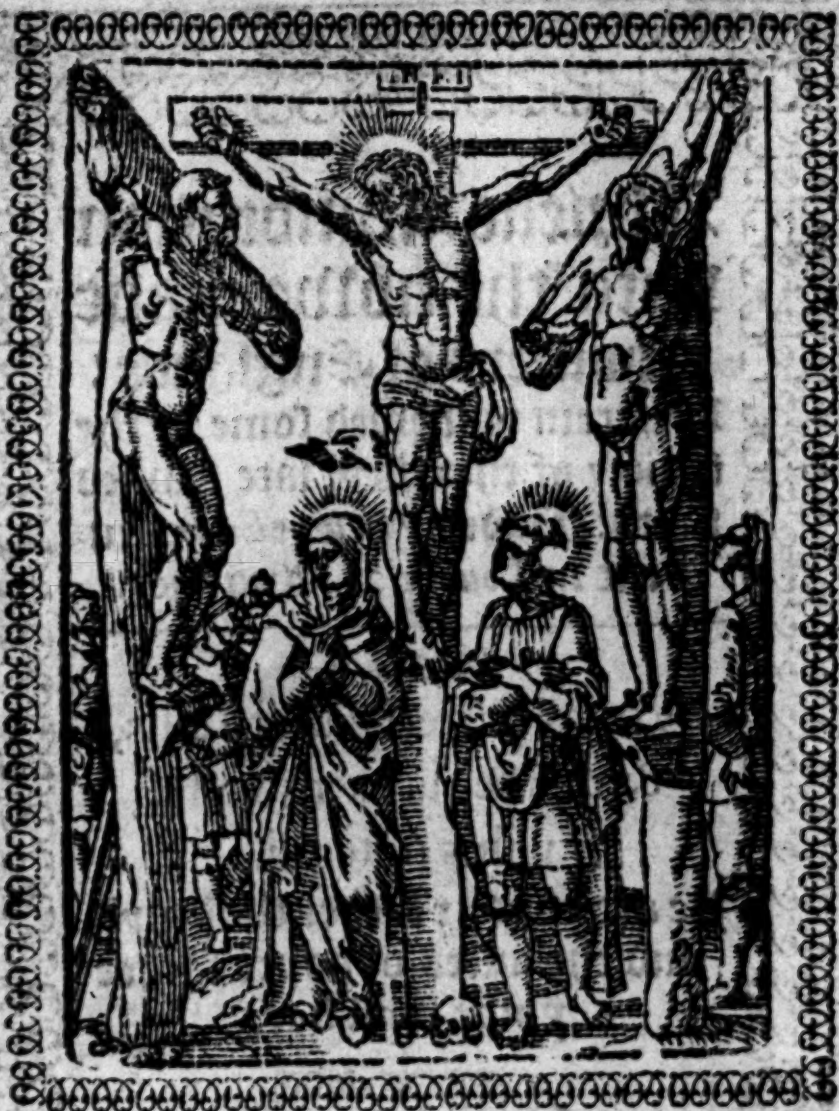
IOAN. 8.

**Vos ex patre Diabolo estis,
& desideris patris vestri
vultis obsequi.**

**We are of your father the deuill,
and the lustes of your father
youe will doe.**



**ANTVERPIÆ
TYPIS Æ. DIEST.
M. D. LXV.**



The heretikes indenuoure is, by al the meanes they may,
The memorie of Christ his death, to we and put away:
And therefore his Crosse, and howe he dyd dye
To take out of sight, all shameles, they tye.
But thowe that arte Christian, of Christ his death see
The passion here prynted, as picture to thee.

L. . E.

*An Admonition vnto the
nowe made Ministers
of Englande.*



HEREAS yf I had nowe sett furthe (according as in my laste translacion I promysed) to the vewe and sight of all men, the manie and fundrie misdemeanour and enormities, wherwith I can and may most iustlie accuse and charge yowe: Yf I had (I saye) therewith sett furthe your names, then I needed not to dowbte, but that your owne doinges, had fullie enforced anie true meaning or indifferent man, to marvaile at your more then shamefull outerage, to dowbte your doctrine, to mystruste your teachings, and at the leangth (not without a iuste cause) to followe the perfecte fayth of Christe his Catholyke church. But, notwithstanding that I dyd vnderstande and see, thys waye to be bothe sure and readie,

An Admonicion vnto the nowe

to rase out from mens hartes the horrible bloattes, and infection of heresyces, which in thys our unhappie tyme, to the confusion of manye, raygneth with furie and rage througheout the Realme and countreys of England; (For, what can sooner deface vnttrue doctrine, then the detecting of the teachers tyrannous intent, peruerse purposse, most lewde lyfe, and more then past impudent an arrogancie?)* Yet, because the factes of some of yowe, be so dishonest, so detestable, and so to be hated, as yf your names were noted in deede, and that they people dyd once perceauē yt: ynoughe were yt to drive yowe (yf you be subiecte to any shamefastenes) in desperacion all lewdelye to leade and end the remnaunte of your wreached most woefull lyfes. for thys cause, I wyll omitte at thys tyme your names. I will not muche speake of your priuate deedes and offences. Onelye in this brieftreatyse will I tra- uayle (lyke a freind) to pulle yowe out

*Foxe his
martyrs
were suche
fylthie ly-
uers: as o-
ne of theys
nowe prea-
chers was
moued to
say this of
them: that
onles they
recanted
their synne
at the very
stake, he
was sure
they were
in hell.

made Ministers of England.

of the clammye claye: wherein your feete be founde of so long a tyme thus fast. I will indeyourn with gentle doinges to deliuer yowe from thys poreblinde disease, which so dreadefullye dothe cumber yowe. And I will trye, whether anye of yowe recanting from his cursed doctrine, will in tyme wyselie beware the euerlasting shame, which otherwise yow must of necessitie sustayne, to your vtter and most woorthye defacing foreuer. For, in case I perceauē yow styll to stand in your selfe will wanton newe fonde faythe and waye: I shall be then forced (for some further admonicion vnto the people) to sett furthe your names, your habitacions, the faultes and haynous crimes, wherewith I wyll but all truelye accuse yowe, and also the tyme, the place, and the personnes, which shall make for the manifest testimoniall and prooffe of the trothe: which thing (I am sure) yowe wolde be right sorye to see in printe, and

An Admonition vnto the now

so published to your perpetuall deserued reproache. But, there be of yowe perad-
uenture, which do litle thinke, that I can
be pryemie to anye pointe of your per-
uerse lyfe and behaviour: or at the leaste
doe suppose yt impossible, that I should
haue the full vnderstanding of all your
vnbrydeled beastlynnes and follye. In dee-
de, althoughe that muche of your illau-
dable lyfe must needes be vnto mee vn-
knownen: Yeat, so muche thereof I am
pryemie vnto, as (truste vnto yt) ys hable
to move and bring anye honest harted
man, to abhorre and myslyke all your li-
cencious, lewde, and ouerstretched lear-
ning. And yf you wyll knowe, howe I cam
vnto the knowlaige thereof: yt was by
theym of your owne syde, of your owne
sectes, counsaill, and profession, it was
they which wroughte you this woe, vt-
tered you oute rage, declared your coun-
saill, and betrayde the whole effecte of
your vngodlye rryckes and noughtynnes.

now

made Ministers of Englande.

Now then, yf that vnto me (whoe sholde knowe least the fruite of your long laboured for licencious libertie) suche and so muche of your disordered dealinges is made manifest and detected: how thinke you of others? how muche knoweth other men? what say you vnto those which dwell in the other parties of Englande? do not they likewyse perceauē the vnlawfull lyuing of your brethern there? yea no dowbre. For whether you goe or ryde, trauaill or reast, what cōpanie soeuer you keepe, you shall here nothing but of the noughtynes of these newe Ministers. All folkes will straight fall to complayne on the ryotte, ambicio, auarice, and meere cruell desyre of Ministers. so that yf you whiche be Ministers woulde trauayll by lande or by sea, your selues sholde surelie here your owne synfull trespasses all truely tolde and vttered. For, whereas sometimes men trauayling accustomed by telling of hystories and tales, to auoyde the

An Admonicion vnto the nowe

wearinesse of theyr long wayes and iourney: in these dayes they haue none other newes, nor anye other historie, then the telling of the madde touches of Ministers, in so muche, that whether he be a childe, a yong man, of middle age, or aged: he is sure able to saye, that this Minister, or that Minister, hath commytted thys vyle deede, or that, and one michieffous acte, or an other. Moue further to anye man the misfortune and calamitye of this present age, wherein, if wee cōfesse the trothe, we doe rather lynger then lyue, expresse the imperfection of men, complaine vpon the wante of vnitie and peace, sett furthe the fayle and decaye of charitie, honest loue, and true freindship, tell the vntrothe, vnfaythefulnes, and vncharitable shiftes now vsed, yea, bewraye the whole woe of thys wreached and vnfortunate tyme: And then yf you inquire for the cause of all suche our vncomfortable estate, yt wilbe aunswered, that this

wrye

made Ministers of England.

wrye wicked and false religion hath fet-
tered vs in the myddest of all these misfe-
ries, that these here & there newe folyshe
professed opiniōs haue imprisoned vs in
suche sundrie puddells of painefull dis-
tresse, and that the newe fatched from
Geneua faith hath mingled our quiete es-
tate & safetie, with these sought out sectes
of warre, rebellion, schismes, sedicion, and
disobedience. Ys such therefore (o prea-
chers) the credyte, which you haue pur-
chased? and is suche the shamefull lowse-
lyfe, whiche your preaching vnperfecte
maintayneth? Yea, yea, suche is the holy-
nes of all your whole professed protes-
tancie, and suche is the shame, which of
necessitytie must ensue and followe you
for the same. This your fayned religion
is not yet full seauen yeares of age, and
for all that, see what a defourmed babe
alreadie it is, beholde what wickednes yt
committeh, and marke what detestable
doinges yt praetyzeth. yt perswadeth the

An Admonition vnto the nowre

people against theyr Prince, the youthe
against their parentes, seruantes against
their superiours and maisters, one realme
against an other, and whole Chrysten-
dome against Christe. But in thys, our
made Ministers can reioyce and trium-
phe, tearming yt most vngodlye, to be
the Ghospell: whereas in deede, there
headed no better argument to proue yt
to be, as yt ys, high mynded pestiferous
pleasante heresye: then the readynes of
selfewill youthe, and delicate vnpaine-
full personnes to runne so rashelie to imbrace
yr: for from labour vnto luste, from prayer
vnto contempte and pryde, and from fas-
ting vnto lowse libertie and feasting, wee
see the peruerse nature of man to be ouer
prone and reade. I remember the talke
(as it is written) betwene Socrates the
famous philosophier and *Theodora* the
bewtiefull queane, she tolde hym that she
was able at anye tyme to allure vnto her
al his schollers & studētes in philosophie:
affir-

made Ministers of Englande.

affirming, that *Socrates* colde not wythe
all his learning, perswade anie one of her
companions and louers vnto hym. It is
truthe, sayd *Socrates*, & no meruail, seing
thowe doest drawe theym in a downe
hyll pathe into pleasure: and I compell
theym to clyme vnto vertue, wherevnto
the waye and clyming is highe and full of
difficultie. in likewise what wonder is it,
yf manie a thowfande doe nowe thicke
and threefolde, fall from vertue the tea-
ching of the Catholyke church, into vi-
ce the verye whyrlepooles of the protes-
taciō of heretykes? The Apostle of Chry-
ste *S. Pieter*, dyd hym selfe long sythence,
in most playne woordes expresse the sa-
me, saing: *Superba enim vanitatis loquen-*
tes, pelliciunt in desiderius carnis luxurie, eos
qui paululum effugiunt, qui in errore con-
uersantur: libertatem illis promittentes, cum
ipsi serui sint corruptionis, &c. that ys to say,
For when they haue spoken the swelling
wordes of vanitie, they beguyle throughe
wan-

An Admonicion vnto the nowe

wantonnes, throughe the lustes of the fleashe, theym whiche were cleane elkaped: but now are wrapped in errours, they promyse theym libertie, and are theym selves the bonde seruantes of corrupcion. &c. So nowe in these later dayes, when yowe (which vsurpe preaching) haue prated and sett furthe your owne foolish and (as God doth knowe) inconstante fancies: the yowe prouoke and allure others into the selfe same pitte of deathe and damnacion: offering theym the like fruicion of the luste of the filthie fleashe. And promising vnto Priestes, Moonkes, and manye others, whoe sometimes lyued in sinceritie & godlines, an open gate into all vngodlie desire and vanitie: and that in suche wyse, as what poore Prieste soeuer dothe at this tyme lyue within the lurches of your iniunctions and tyrānie, the same ys not compted honest zelous, nor earnest in faythe, onles he be clogged with a queane, to carie him all headlong into hell.

this draweth a number of docting olde heades, & yong boyes to be of their damnable doctine.

hell. So that the poore man, which lyued
of a long time in chastitie and perfection,
is nowe compelled to compasse the loue
of some light damosell, to leade with her
a loytering detestable lyfe, and so to byd
farewell vnto all his former faythe, pro-
myse, and fidelitie. Wherefore, may wee
not most iustlie with Seneca saye? *Vincit
sanctos dira libido.* Vengible or cruell luste
ouercommeth the holye men. Forther,
may wee not adiudge by this oure tyme,
the sayng of Marcus Antoninus Empe-
rour of the Romaines, to be all ryghtlie
spoken for truthe? whoe alleaged it ouer
harde for anye man, hauing immoderate
libertie, to rule the brydell and rayne of
his raging appetites and lustes. But here
some of yowe will saye, Why? and were
not manie of the Priest yuell in the olde
tyme? Admytte (yf anie to your knowe-
laige were) some so to be, and yet, that
shall make nothing to mayntayne your
noughtines. For in those dayes to punishe
suche

An Admonition vnto the nowe

suche lewde lyuers as yowe, there were
streight and laudable lawes establiſhed, as
the bookes thereof, yf you wolde impu-
dentlie denye yt, can yet testifie. So that
feare then forced fowle lyfe to flye into
corners, and to forsake the face of the strea-
tes and howſes: but nowe puritie of ly-
uing is cleane putte awaye, chastitie is
shaken in sunder, the lawes to punish lea-
cherie is layde vnder foote, vertue is cou-
pted but a varlat, incōtinencie is creapte
vp and mayntayned in married Moonkes,
Priestes, and Ministers howſes. Also then
the spiritualitye were spirituall and shame-
fast, now they be laye men and shameles.
Then they were learned and laudable in-
structed in liberall sciences, nowe they are
rude vnllearned, and for the most parte
but poore labourers of handie craftes.
Then they were deuoute and diuines, but
nowe they haue neyther deuocion nor di-
uinitie. Yowe your selves (o Ministers)
doe knowe, that the most parte of youe
be

made Ministers of Englande.

be onlie throughe meere pouertie thus
compelled to putt your selves so rashlie
in these disordered orders, & youe which
haue consumed and riotouelie wasted
your welthe and goodes, are nowe glad
to professe a peruerse doctrine, thereby
to drawe into some abilitie for to wade
with the worlde agayne. Yf that in anie
paryshe (a pietiefull thing to heare) there
was any pastthrift and rashe mate which
colde but reade, such an vnrule runnea-
gate is nowe, not onlie, in the church a
reader, but also (which thing passeth all
impudencie) a preacher and a pulpitte
possessor in the holie howse of God.
(I meane in the howse which once was
holie, and rightlie reuerenced throughe
out the Realme of England, but nowe
defaced, and against all godlynes prophane-
ned.) I knowe my selfe suche as, hauing
forsaken theyr handieworke and former
trade of lyuing, haue afterwarde labou-
red to reade, that then they might be Mi-
nist-

An Admonicion vnto the nowe

nisters, & readers. I know theym who, ha-
uing some skyll in reading, haue rashlie
forsaken their maisters seruices, & so that
haue not onelye sought thus vnorderlie
for orders, but also which haue obtrayned
the same. I know theym who, (being de-
lyuered out of the Bushoppes pryson,
and whose handes, before the temporall
Iudge, of the yron and fyre haue suffici-
entlye fealte.) haue notwithstanding
strayght passed into the next Diocesse,
and there desyryng orders, were furthe
with there charged with the cure & char-
ge of soules.

Agayne, yf you marke the yong sorte of
newe made Ministers, you shall fynde in
theym suche follye and pryde, suche wil-
fullnes and wantonnes, that woefull yt is
to heare yt. they be in theyr attyre and
apparaill so rooffed, welted, iagged and
stytched, as meeter to be minstrels then
of the ministry. These doe no sooner at-
tayne this one newe onelye order, but
then

made Ministers of England.

then busylie seeke they for some balling
gyrle to make vpp theyr newe godlynnes: Mete ydg
men, for sus
che amadde
faythe.
they labour so hardelie to gett theym a
hulwife, as be she good or bad, vertous or
a varlat: they passe not, this is the ende
of theyr studie, this is it which they seeke,
and this is theyr *summum bonum*, theyr
chiefe felicitie. Seeke further, what your
grauest fathers and newe named Bushop these newe
Bushop=
pes were
the basyste
sorte of the
whole
cleargie.
pes haue bene, and you shall fynde, that
they were the inferiour sorte of the whole
cleargie, that they were for theyr learning
meater to be compared with the laitie,
then with the learned: that they were the
most wantonne lyuers (as by theyr light,
vnaduised, and vnluckie made maraiges
appeareth) amongest the spiritualtie: that
they were those, for who the whole clear
gie were accused of incontinnencie, that
they were but the risse rasse amongest the
religious: that they were but truanter in
comparison of the true Catholyke tea
chers: that they were the verye worste of

An Admonicion vnto the nowe

all those which professed Priestehood & sanctitie, and that they were but the verye Dregges of the Diuines and Doctors of our dayes. Beholde of them some, who hauing lyued this long tyme without a-nye matching in mariage, doe nowe in theyr olde age fall to suche follye and do-ting, as theyr meere madde doinges must well declare, what kinde of fayth they see-ke to maintayne, and also what maner of lyfe they heretofore haue leadde. These be not of theyr simple sortes, for they be of theyr Bushopes, and they be of theyr newe godlie, deuoute, and (as the Pro-
testantes can call theym) most graue fa-thers. But is it grauitie for a Bushop with a graye bearde in his extreme age to waxe wantone, and to wade in loue with a light mayde of his hoaste his kytchynne, with whom he hath made suche hast to ma-rye? I shall not neede to trouble you with hys name, for the cyttie and countrey doe well knowe yt. Yet, yf anye farre dweller

here-

they graue
the fathers
be know-
ned in do-
tage & dead
lye synne.

made Ministers of Englande.

hereof doe dowbte, let hym truste, that it
is as true: as that BATHE and WELLES
be within one Bushopryke. Is it grauitie
agayne for a man in yeares more the fowr
score, a man being a Preacher, and once
aswell as the best a mocke Bushoppe, af-
ter the buryeng of his late bedfellowe &
wyfe, to fall to *lasciuire* of freshe, to seeke
a yong woman to woe, and to marye one
who for her yeares, were meter to be hys
niece or mayde, then wyfe and mate?
And is it also grauitie, for one taken to be
the profoundest clearke of theyr compa-
nye, who lead hys lyfe hethervnto in stu-
die, and (as some doe thinke) in chastitie,
nowe hauing throughe heresie heaped to-
gether great store of welche in a Bushop-
ryke, to be as busye in wantonnes as the
best, to gett hym a yong dame to stande
at his studie doore, and so in the mydde
of his newe godlynnes to marye? Is this a
signe that they seeke for the Kingdome
of God? dothe thys proue that they pray,

Such wantonnes
in the poseth
is wicked
but in such
olde men,
yt ys more
then detestable.
No st
of many
3153

An Admonicion vnto the now

He is counted to be none of them, saythe, which will be oftentimes to faste.

2. Piet. 2.

fast, mourne, and lament for theyr offences? shall wee gather by this, that they be deuoute, holye, chaste, sighing, and sorrowing for theyre synnes? No, no, for yf they dyd perfectlye eyther praye or faste, theyr myndes shold not be vpon suche lasciuious madnes, and yf they dyd playe the parte of true Apostles, they colde not be lead so soone, by suche pestiferous motions, from godlynes. For wantonne Venus passeth not for the cōpanie of mourners, she flyethe from the headdes which faste and praye, and she putteth no assistance in suche, who by weeping, sorrowe and heauynes of mynde, doe make so litle of the lustes of the fleashe as the true Catholykes doe. But on the other parte, concerning the fathers of this late framed saythe, yf yowe will aske what they do, then beleue the wordes of the Apostle, who of suche, saythe thus: They counte it pleasure to lyue deliciouselfe for a season, sportes they are and fylthynes lyuing at pleasure

made Ministers of England.

sure, and in disceaneable wayes, feastyng
with yowe, hauing eyes full of aduourie
and that can not cease to synne, beguyling
vnstable soules. &c. Iudge thowe then,
whether our Ministers be not they in dee
de, whō S. Pieter in these woordes dothe
plainelye paynte out and blame. marke
(as he tearmeth yt) the fylthynes and ly-
uing at pleasure of our preachers, vnder-
stande (as by experience thowe mayste)
whether though he be neuer so olde, and
readie to be receaued into hys graue, that
yet he wolde greadelye goe into the worl
de agayne, a whyle to lyue with his loue
and mate in most wantonne waye. Suche
is the perfection, that springeth from thys
vnperfecte faythe, which theyr owne fan
cies, and none ells, hath nowe made and
denysed. I wold learne of them, and na
melie of hym, whose laste maraige I ma
de mencion of, what shold nowe moue
hym to marye? seing he draweth nere to
fyftie yeares of age, and hathe euer vntill

All theys
intēt ys, to
swallowe
in the fyl-
thy lusters
of the
fleashe.

An Admonition vnto the nowe

this tyme without a wyfe lyued (as men doe thinke) well inoughe: yet his late do-
inges doe declare some dowbte in the mat-
ter. I doe vrge hym the more in this, for
that his owne freindes haue founde faulte
with hym for the same. Lett hym therefor
tell, what dyd rather moue hym nowe, the
at other tymes heretofore, to fancie and
make sute for a minion and sweete harte?
Is it proper to his protestancie, or belon-
ging to his Bushopryke? he will say, nay.
what then? It was the spirite that moued
hym. O spightefull spirite, cursed, detesta-
ble, and a most daungerous enemye vnto
the best parte and porcion of man. This
spirite is he, which the Poëtes named *Cu-
pido*, and yowe the Englishe Ministers will
neades make it the spirite of God: but tell
the people, of what God? of the God (as
the Poëtes fayne) of fylthie luste, loue,
and lothesome leacherie. of whome Se-
neca sayth thus:

Deum esse amorem, turpiter vitio fauent,

Fin-

made Ministers of Englande.

Finxit libido, quoq; liberior foret,

Titulum furori numinis falsi addidit.

Which hath this sence:

A God lewde loue to be, men fylthlye fanoure bies,
My le lust dyd saygne it that, he might me more intice
Unto hys rage a title her, of false God dyd deuise.

With thys spirite an other of theyr cap-
taynes was so chased, as no other remedie
remayned, but neades he muste in the
myddest of his new mysterie be maryed:
of whom I had LEVER leaue further to
speake, then to trouble the reader with to
manie of theyr rashe made maraiges. But
ys yt not more then maruayll (all theyr
follye consydered) with what face these
men dare professe anye perfection at all?
may not therfore their impudencie in pul-
pittes be wondered at? which promy-
seth the people healthe and saluation, yf
they flye from the Catholykes, and fol-
lowe theym. Ah las, where shall they fol-
lowe you but to the fyerye lake of hell?
and where will you bring them but to the
bottomeles pytte of dreadeful darkenes?

An Admonicion vnto the nowe

these men wold haue vs to defye our forefathers, not to leade theyr lyfes, nor to walke in theyr vertue and godlynes: not ceasing in theyr prating sermones most vngodlye and vnnaturallye to saye, our fathers be in hell, our fathers be in hell.

Here I cā not suffer, but must neade saye,

who can
write to be
heiment a-
gainst su-
che varia-
tes?

O you beastes vnnatural, why will you to your power deface our holye forefathers, who dyed in the faythe and true religion of Christ his Church? why will you so peruerfelye pronounce thys shameles sentence against so manie thowlandes of good men, of Christian vertous and godlye Kinges? of whome we may surelye with the Prophete saye: *In te sperauerunt patres nostri: sperauerunt, & liberaſti eos.*

Psal. 21. *Ad te clamauerunt, & salui facti sunt: in te sperauerunt, & non sunt confusi.* That ys, In thee haue our fathers trusted: in thee haue they hoped, and thoue hast delyuered them. Vnto the haue they cryede, and they are made safe: in the they haue trusted,

red, and are not cōfounded. I reade, that noble Solon one of the .vij. wyse men of Grece, being on a tyme demaunded: why he had not established lawes, to punishe those which had beaten theyr fathers. Because (saythe he) I adiudged not anye suche to be. You may hereby see, howe that Solon thought yt impossible, that anye should be so past grace as hys father to beate or in anye wyse to greve.

But our newe noughtie false preachers will not sticke so to storme against theyr fathers: as from heaven (yf they colde) to hale theym downe, into the darke re. steles doungeon of hel. I trowe, yf Solon were nowe lyving, he wolde surelye ordayne lawes, to punishe suche lewde vnnaturall personnes. For is it not more then vnnatural and lewde, to alleage that their forefathers and oures, that the Saintes, Martyres, and all holyc men be holden in tormentes in hell? whiche thyng they be eyther dryven to affirme: or els to

we are
vnnatural
children, yf
we forsake
not the cō-
panie of su-
che enemy-
es to our fo-
refathers.

An Admonition vnto the nowe

deface the chiefest poinctes of their new
bastardlie paynted fayth. For it is against
theyr fancied faythe to mayntayne, that
anie man dyeng in the belefe of the Ca-
tholyke church (as all our forefathers
haue done) can obtrayne heaven, or anye
saluacion of soule. Wherefore (o Pro-
testante) if anie pietie be planted in thy
breast, thow wilt bewayle the miserie of
so many, as these monstrous Ministers be
rulers ouer, yf anye grace and mercy may
move thee, thowe wilt all hartelie lamēt
the loasse and danger, which the people
of Christe be in, And also if there be but
one iote of anye gentlenes or iustice in
thyne harte, thowe wilt haue some in-
differencie to deale withe and to iudge
these thinges. Playe therefore nowe the
worthie parte of *Pericles* the noble and
valiaunte Captayne of the Athenienses,
vse here his iustice, and with hym saye,
*Oportet me amicis accommodare, sed vsque
ad aras.* say thow, I must incline vnto my
fren-

made Ministers of Englande.

friendes, the Protestantes, saving my conscience. Let nowe thy conscience cause in the some consideration of honestie, and then no dowbte the pleasaunte pestiferous doctrine of heresye must needes displease thee: whiche doctrine the elder that yt ys, the more rotten and fylthie fruite yt beareth. Yt ys a doctrine by the dyvel devised to snare and delude the corrupte companie of youthe and others, who willingelie wold walke in the overlarge, wicked, & pleasaunte way of theyr most poysoned appetites. For as Sathan sometymes on the highe mountayne and hyll toppe, dyd assaye to teinpte our Sauiour Christe: saing, (after that he had shewed hym the whole dominion of the worlde) *Hac omnia tibi dabo, si cadens adoraueris me, &c.* that is, All these things will I give the, if thou wilt falle downe and worshipp me, &c. So now in this valey or dale of miserie, he mischievouselye with the lyke intycementes compasseth, also to
tem-

An Admonicion vnto the nowe

tempte the Christians, saing: The pompe of the world, the freedome of the fleashe, riches, power, welthe, wyves, Bushop prykes, deanries, beneficies, and authoritie: al these thinges wil I give you, if you imbrace and sett furthe my faythe, fancie, and cōmaundementes: and yf you wil be my disciples, fall downe and worshippe mee. Well, a great companie of good Cathokes have forsaken al these baytes, Bushop prykes, benefices, welthe and wyves, and they have sayd with our Sauour Christ, *Abi Sathana*, auoyde Sathan. But a fewe peruerse Englishe preachers, they wyll praye him to make that offer agayn, and then more heede shall they give vnto his woordes & promyse. They can say, *Mane Sathana*, tarye a while Sathā. Let vs heare more of thy mynde, and what thow woldest fayne have vs to fullfyl: so that at the leangth, with the sweete singing of *Sirēnes*, they be soone drawē to performe the worke and desyre of the dyvel. O wicked
man

made Ministers of England:

man & Minister: see what a foolish mar-
quere thou hast made, thou hast loaste
by this bargayne (without great repen-
tance) the best substance that thou hadst:

And if thou wilt beleve the very wordes
of Christe, then shalt thou sure finde yt
to be so. he sayth, *Quid enim profuerit, &c.*
that ys, For what shall yt profyte a man,
yf he sholde wyne all the whole worlde,
and lowse his owne soule? Nowe, what
hast thoue gayned by this giue gave
welth and pleasure of the worlde, if after
a daye or twoe, thou must for euer in hel
remayne with weeping and gnashing of
teathe, where thy worine dyeth not, nor
the fyre at anye tyme goethe out? And
therfore, thou which lvest in the horrible
lake of heresie, turne vnto God, and for-
sake thyne offences: let vs goe boldelye
vnto the seate of grace, that wee may re-
ceave mercie, and fynde grace to helpe in
tyme of neade. This is the malice nowe,
(Ministers) that I owe you: that I wold

so that they
may haue
the compas-
sion of their
queanes:
hell is as
fytte for
them, as
heauen.

I wishe
vnto them,
as vnto
my selfe.

wishe

An Admonition vnto the noie

wishe you, to putt awaye your iniquities,
and craue pardon at the handes of God,
for this your swarving frō the true fayth,
that your soules may lyue, and that wee
may then together enioye the gladsome
light, and eternall reaste in heauen: els,
you shal herein earthe sustayne most wor-
thy infamy and shame for your offen-
ces, and in hell a iuste plague and punis-
hement for the same.

Here haue I passed ouer briefelye some
piece of your peruerse practize and beha-
uiour, & that the more to make you myn-
defull of your vngodly estate and degree,
wherin I haue yeat vled such modestie, as
willinglye I named not one of you. but
now this cometh last into my mynde, that
manye of you beholding this booke, will
bragginglie saye: If that he cold name vs,
he wolde . hereat I staye, and doe lome-
what dowbte, whether it were best to be-
gynne of newe or not, and of freashe to
fett furthe your names, fylthie factes and
dwel-

made Ministers of Englande.

dwellinges. Well, you shall see that I can
doe it, and yeat will not: hoping that whe
you haue forsaken this your sonde fayth,
you may leade a godlie lyfe agayne. But
to preuent your bragg, you dryue me to
ytter the doinges of one or twoe for ex-
ample sake: whose proper names notwith-
standyng I will (according vnto my pro-
myse) omitte. There is one nowe a prea-
cher, who, being maried, and his wyfe the
in the towne fyue or six myles westwarde
from London, was takē neuertheles by a
gentle mā, with an other mans wyfe, and
so brought before the iustice, who boude
hym to appeare before M. Grindall, at
whose handes he receaued none other pu-
nishmēt, the to be banished out of his dio-
cesse. This perfect Preacher now dwelleth
foure myles frō Windsor: where he hath
gotten for his excellent vertue a vicarage.
There is an other, who (according vnto
the saing of *Theodorus* the Athenian) re-
ceaued diuinitie in his right hande: but
which

they leane
theym vn-
punished:
least yt
sholde els
deface their
doctrine.

An Admonicion vnto the nowe

which delyuereth it vn to the people againe with the leaſte. I cā not well leaue out his name, & yet I am lothe to name hym.

Chrisman
is ſent to
preache
this newe
Ghoſpell
into the
countrey/
where he
is not
known.
Which is a
ſhifte now
commonly
uſed.

But, inquire for the Archedeaco of Weſt mynſter, learne the cauſe of his departure thence, aſke with what fauour the lawes went forward, whē he eſkaped the carte, which he had deſerued, for ventring lyke a *Hardye man* ſo farre with *Venus*. Thus, being lothe further to wade with your faultes, onles I be by you pricked and cōpelled: I wiſhe vnto yowe ſuche harte, as may hate all haynous pleaſaūte hereſies, vnto the people ſuche perfection and pure iudgemētes, as maye cōtemne your vngodlie ſhameles ſermones: wherein yow cōpaſſe moſt craftelie to kyll & ſlea theyr ſoules, And I wiſhe finallie vnto vs all, perfecte vnitie, charitie, and true loue, that at the leaſt wee maye like brethren lyue in the euerlaſting ioye which neuer ſhall ende. Amen.

fol. 5. pro reade, lege, ready. fol. 3. pro poſſe
outrage, reade, poure outrage.

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This is a very curious and
scarce little Book-----